

The Holy Cross Magazine



THE NATIVITY
By Andrea della Robbia

January, 1949

Vol. LX

No. 1

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single Copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered as second-class matter at the
Post Office at West Park, N. Y., under
the act of Congress of August 24,
1912, with additional entry at Pough-
keepsie, N. Y.

Publication Office:
231-233 Main St., Poughkeepsie, N. Y.

Requests for change of address
must be received by the 15th of the
preceding month and accompanied
with the old address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

CONTENTS

The Meaning of Epiphany
Julien Gunn, Jr., O.H.C.

The Seal of the Spirit
E. R. Hardy, Jr.

The Prayer of Contemplation
S. C. Hughson, O.H.C.

Bolahun—Its Setting
Brother Sydney, O.H.C.

Prayer and the Beatitudes
Isabel S. Daney

Some High-Lights and Side Lights of the
Catholic Revival
Thomas J. Williams

The Calendar of Christ
Carroll E. Simcox

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The Holy Cross Magazine

Jan.



1949

The Meaning of Epiphany

BY JULIEN GUNN, JR., O.H.C.

IS Christianity really a world religion?" That is a challenging question which may come from an optimistic American, a Chinese coolie, or an agnostic philosopher. We need to take the question seriously and not to treat it with contempt which might be stimulated by hearing the old challenge repeated. If Christianity is not true for all men everywhere, it is not true at all.

Now our Faith is not a set of opinions formulated up by the minds of mighty thinkers. Our belief in our Faith is not just intellectual assent to a series of theological positions. Strictly speaking we should never speak of the "Christian Religion," but of Christian Faith. Religion is man's work-out into the unknown by reflecting on experience, faith is a given revelation from God.

Yahweh (as the Hebrews called God) in His inscrutable providence revealed Himself to His chosen people in a remarkable way. He elected and chose a remote Semitic tribe to be His spouse and His com-

panion, and His personal reality was manifested to them by a series of historical incidents which impressed themselves upon His people in unforgettable power. The Exodus became the great event to which the Hebrews always referred as the great testimony not only to the power of Yahweh, but as His special act of mercy. The great prophets never tired of pointing this out to their people when they had apostatized from their Faith.

And this mighty Yahweh alone had been responsible for the creation of all that is. Whether there were other gods or not, it did not matter: "Our God is far above all gods." "Who is so great a God as our God."

Yahweh had created all things, therefore His position could never really be challenged. His activity was known by His election of a people and the effectiveness of His election. Still, despite the passionate call to missionary activity in Isaiah and Jonah the Jews remained on the whole a self-contained people.

Finally in history came the great event long looked for: the advent of Messiah, the anointed one. The Second Person of the Trinity "by whom all things were made . . . came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." The dear desire of every nation sprang to the rescue of a fallen race pining for the sight of God, and yet impotent to paint a true picture of Him. He came, He lived, He breathed and ate among us and then died amid torments, deserted by practically all—"under Pontius Pilate." There the creeds are as matter of fact as if they said, "during the second year of Jefferson's first administration."

The Creator had now taken the role of Redeemer and broke down the wall which sin had set up between man and God. Now that it was broken down the staggering simplicity stood revealed to all men. He who was responsible for the creation of all things, the sustainer of everything that is, had cracked the power of evil and had reconciled all things to Himself. "In Him dwelt all the fulness of the godhead bodily." After that it only remained for man to recognize the truth and to submit to it.

God manifested Himself in Christ Jesus. That is the meaning of Epiphany. (The Greek word *epiphaneia* is translated as, an appearing or manifestation.) The Creator and Sustainer of all has His purpose for

the whole of creation. Now the purpose revealed to all men in personal form. The fulness of the deity takes human flesh insofar as deity is capable of being revealed in creation, all men experience God in form which is best suited to human need and man.

But Christianity has always had to make every effort on the part of men to maintain this faith. Today national religion is a great foe which must be overcome. We have seen the rise and, we hope, fall of "German Christianity," a watered version of the faith which made Christ either a prophet of Aryanism or a pale ghost of His real nature. A Nazi refugee in England has warned spiritual leaders of that country against "English Christianity" which they say is the can see coming. We must beware of "American Christianity." In the East there are signs of a similar struggle. Indians have said, "Christianity must be reinterpreted to the Indian. One has said: "We want western creeds," another, "There is no place for the Cross in a religion for Indians." A young negro priest, a member of an English religious order has warned that natives want to change Christianity to their religious ideas.

These signs among non-western peoples are caused in part by their dislike of the behavior of Western Christians who have exploited them. They do not like us and do not want to believe as we do. The guide is ours in part.

This calls for a great search of heart on our part. How have we failed to witness to the great objective truths of the Faith we have received? If we witness to nothing but not to opinion about an unknown God, how can we fail in our high calling without betraying the Lord who came in flesh to seek and save that which was lost?

We read in the Gospel for the Feast of Epiphany that wise men came from the East. Men, presumably of different backgrounds, forgot their differences in the search for one reality which lay behind the reason for their existence and the clue to their purpose. They looked for Him and having found Him, worshipped.



The Seal of the Spirit

BY E. R. HARDY, JR.

I
 N recent years practical, historical, and theological interests have combined to direct the attention of students and pastors to the relation between Baptism and Confirmation. A. J. Mason began the modern study of this subject some fifty years ago, and recently a Canterbury Convocation report on its practical aspects and a brilliant lecture by Dom Gregory Dix on its historical background have stimulated an intensive discussion. It has become clear in the early Church Christian Initiation was one united action and there was no need to distinguish precisely between its different parts. As Dr. Pusey observed twenty years ago, "Confirmation enlarges the gift of Baptism, and was counted of old a complement to it, or almost a part of it" (*Third Irenicon*, 1869, p. 92). Or as a nineteenth-century Father still put it, "the gift of the Holy Spirit . . . is given in Baptism by the Bishop's laying on of the hand" (Ambrosius, cited in Mason, *Relation of Confirmation to Baptism*, pp. 109-110). The rite normally passed from the ranks of Catechumens and entered those of the faithful during the long Easter Vigil. Here his final renunciation and profession of faith, was washed and anointed in water with oil which the Bishop had just blessed, and received a further unction and blessing from the Bishop's own hands. Thus purified and endowed with the gifts of the Spirit he had become one of God's own people and was able to make his offering at the Eucharist and receive his First Communion. All these actions took place within fewer hours than they are now with us spread over weeks. But our present Confirmation service shows clear traces of its origin. It is notably short, as having been originally only the end of a long service; and its central prayer, which is probably the essential form of the sacrament of Confirmation, asks that those whose sins have been forgiven in Baptism may now be strengthened by the gifts of the

Holy Ghost. This prayer can be traced back into the second century, and next to the Lord's Prayer and the essential parts of the Prayer of Consecration in the Eucharist is probably the oldest Christian prayer still in use.

As the Church grew the parish priest gradually took the place of the Bishop as the immediate pastor of most Christians, but it was still felt that the Chief Pastor should have some personal share in the admission of new members to the flock. In the East this is secured by allowing the priest to confirm with oil blessed by the Bishop—in modern times, as a further sign of unity, most of the Eastern Churches "take chrism" from one or another of the Patriarchs. In the West the same idea was followed in some places so that early mediaeval preachers often comment that anointing with Chrism is what makes us fully Christians, sharers in the priesthood of the Mystical Body of Christ. But the practice which finally prevailed was to postpone Confirmation until the Bishop was at hand to lay on hands and anoint in person. Thus the original unity of the rite of Christian initiation was broken. But there were two incidental advantages in this system which we still retain. The Chief Pastor has a personal contact with each member of his flock, and the delay involved means that while most of us were baptized as infants the completion of our initiation is for each of us a conspicuous and memorable occasion. The famous Evangelical Bishop of Massachusetts, Dr. Eastburn, who refused to administer Confirmation privately "as being a public ordinance" had a right sense of its significance, although he drew an unnecessary inference from the corporate character of the rite.

Unfortunately certain mediaeval developments tended to obscure the character of Confirmation. Bishops who were mainly statesmen or feudal lords neglected their visitations, and hence the baptised but



unconfirmed Christians became all too common. The best that Archbishop Peckham and the Council of Lambeth ventured to decree in 1281 was that none of the unconfirmed should be admitted to Communion unless they had been reasonably hindered from receiving Confirmation. This is the source of our present rubric on the subject which admits to Communion those "ready and desirous to be confirmed"—a principle on which our Church in America was obliged to act throughout the colonial period. Perhaps the decree of 1281 should be noted as the first of the series of unfortunate Lambeth compromises. In the same period theologians who were used to this practice and poorly equipped with historical sources began to ascribe to Baptism (or, as some of the Fathers would have said, to the first part of Baptism) the essential gift of the indwelling Spirit to enable us to lead our life in Christ. Hence they could only think of Confirmation as an additional blessing of some sort and had some difficulty in working out what it was. In the sixteenth century both Roman and Anglican theology had little more to say about Confirmation than that it was properly conferred by Bishops but was not absolutely necessary for salvation.

As often happens, the laity were sometimes the best guardians of the traditions of the Church, demanding "bishopsing" from pastors who had not been very conscientious about giving it to them. When Cardinal Wolsey first visited his neglected Diocese of

York after his fall from office it is recorded that he was kept all day confirming at St. Andrew's Minster, and similar scenes took place after the Reformation as well as before. It was a great day in some of our old American parishes when the first American Bishop came around to confirm old and young. Then after about 1840 Bishops began to administer Confirmation with more solemnity and dignity, and priests to prepare their candidates more carefully for the Sacrament and their future communal life, thus establishing the system that was familiar with today.

II

Several theological and pastoral questions connected with Confirmation are still under discussion. Both anointing and imposition of hands have ancient precedent and probably go back to the day of the New Testament where we read of "the doctrine of Baptism and of laying on of hands" (Hebrews 6) and of Christians as anointed and sealed with the earnest of the Spirit (II Cor. 1:22). Either sign is doubtless sufficient although it is edifying as well as traditional to use both. While the Bishop is the ordinary (i. e. normal) minister of Confirmation it seems clear that the Church can delegate the administration of it to priests. Historically this has only been done by allowing priests to confirm with episcopally blessed chrism; there is no Catholic precedent for simple delegation of the right to confirm to priests, although some have suggested it could be recognized. The priest who confirms is allowed to act for the occasion on behalf of the Chief Pastor of the Diocese and it seems best that this should not be delegated casually. The only parallel in the Prayer Book is the permission given to the Bishop to appoint specially a priest to act for him in the Institution of Ministers. Whether the unconfirmed are capable of receiving Holy Communion or Holy Orders is a problem which would not have occurred to the early Church where normally a baptized person was unconfirmed for more than a few minutes. In one case where a schismatic Bishop was alleged to have baptized in illness and never confirmed, this omission was considered a notorious

dal. Certainly those who refuse to receive Confirmation when available are clearly fit subjects for the further rites of the Church—though one may make some allowance for those who suffer from misinformed opinion as to what Confirmation really

is. The age of Confirmation, under our western custom of separating it from Baptism, has long been a favourite subject of discussion among clergy and others. It can validly be received at any time; perhaps one of the cases of the ancient custom in England was that of the future Queen Elizabeth who was confirmed by Archbishop Cranmer immediately after her baptism. In Italy I understand that people still remember that an important aspect of Confirmation is that it "seals" us as belonging to God for ever, ("that he may continue thine for ever," our Bishops say at the imposition of hands), and are anxious to have it given to all children in case of illness. But in the West of the Western Church the standard is "competent age" of the Prayer Book. When the child has received basic instruction about the Christian faith. Certainly the sacrament implied is at the beginning of conscious sharing in the life of the Church rather than at some later stage during it. Confirmation is the normal endowment of the soul for the Christian combat, and it should be given and communicant life begins as soon as the struggle with temptation begins and the armor of God is needed.

The Episcopal Church has the reputation of laying great emphasis on Confirmation. It certainly makes the episcopal administration of this Sacrament a more conspicuous feature in its life than any other Christian Church does. But one fears that we often treat Confirmation in a way that suggests that we have little faith in the gift of the Spirit, and many seem to treat Confirmation as a mere rite of admission to Communion or as a step towards becoming an Episcopalian. It might be better if Confirmation were integrated into the normal life rather than separated from it, being placed quietly before or during one of the regular services rather than being tacked on as a special function with special prayers, hymns, anthems, addresses, and so on. As an English priest wrote some

years ago, we can scarcely expect people to believe in sacramental grace if we don't count on the Holy Spirit to work on this solemn occasion without clerical assistance. As an important part of each individual's Christian initiation, Confirmation should be easily available in case of emergency; it would perhaps show more respect for the rite, not less, if we followed some recent suggestions and allowed isolated missionaries and pastors of parishes to confirm when in some emergency situation no Bishop is available. But there are great values in our Western tradition that the Bishop is the normal minister of Confirmation.

III

Deep reverence for the Holy Spirit should be the basis of our attitude towards Confirmation. Baptism brings us into the Body of Christ; Confirmation sends us out into the world equipped with the graces of the Christian soldier, the sevenfold armor of the Spirit. As with Baptism, we for the rest of our lives continue to stir up the grace we have there received—or rather, he who then comes into our lives never departs. The loveliest name of Confirmation is one which goes back into the New Testament; it is the "seal of the Spirit" which marks us as his for time and for eternity. Its character in both the theological and the common sense is beautifully expressed in the Bishop's prayer at the laying on of hands, that we may continue Christ's forever until the Spirit has guided us through life to the Kingdom which has no end.



The Prayer of Contemplation

By S. C. HUGHSON, O.H.C.

AFFECTIVE prayer is the first step away from reasoned meditation towards contemplation. It is the bridge, so to speak, which the soul must cross in passing from meditation to contemplation which is the ultimate form of prayer every soul is to reach either in this world or in the next. It is therefore of the very first importance that souls be made acquainted with these high ranges of prayer, for if they know not of them, it cannot be expected that they will aspire to walk in these ways. The blessing and spiritual advantage of this mode of prayer should be set before the soul sweetly, but clearly and persistently, without, however, seeking to drive it. It is a legitimate spiritual ambition for every soul, and he who has never tasted of contemplation knows not how gracious the Lord is.

In meditation the mind deals analytically with an *idea*, with its meaning, and its application. In contemplation the affections and the will are applied to an already ascertained *fact*. St. Bernard says, "Contemplation is concerned with the certainty of things, meditation with investigation of them."

Contemplation is a loving, continuous, and enduring attention to facts, these being considered generally and collectively, as one might dwell upon a beautiful scene in nature, giving no attention to the constituent elements which make up the whole. The analytical faculty is not engaged. Everything is seen in a synthesis. All reasoning, all pictures made by the imagination, are set aside, and the attention is set upon God and divine things, and held there, as far as one can do so.

St. Thomas Aquinas describes contemplation as "a simple, unimpeded, and penetrating gaze on truth." We do not need to multiply definitions, but that given by St. Jane Frances de Chantal in her description of mystical prayer is of too great value to pass over, especially as her teaching came directly

from St. Francis de Sales. In describing the third way of prayer (the first two being meditation and affective) she says, "We must 'keep themselves simply in God's presence, gazing on Him in some mystical way with the eye of faith, and conversing with Him in words full of confidence, hearing His heart, yet so secretly as if we would not let our guardian angel know of it. When you are in dryness, and seem unable to utter a single word, do not stop talking to Him, but say, 'Lord, I am poor dry earth without water is; give Thy grace to this poor heart.' Then remain respectfully in His presence without worrying, or being disquieted for any dryness that may happen."

On account of human weakness and infirmity, this holding of the attention lovingly upon God is difficult, perhaps indeed the most difficult of all modes of prayer. Souls should not become discouraged because of this difficulty, for it is one which in all ages even the saintliest of spirits have encountered and overcome. Courage and fortitude of a high order are required for contemplative prayer. It is to be remembered that the ability to hold fast under the pressure of this difficulty does not belong to man by nature. It is a supernatural gift of God which He most certainly will bestow, and His grace enables souls to persevere in contemplation who can do nothing of themselves. The temptations have never deterred earnest souls. Fourteen hundred years ago St. Gregory the Great, than whom the Church has had few wiser teachers, testified that contemplative souls are continually "soaring up and sinking down while they unceasingly endeavour to behold the highest objects, are thrown back on themselves by the weight of their corruptible nature." "They can remain fixed," he says in another place "in the active life, but in the contemplative we are by no means able to keep our minds continually on the stretch."

The method which is commended demands mental discipline which involves

ctice. It is by the exercise of the will that we clear the mind, as far as possible, of all images arising from the action of the imagination, and from all natural processes of thought and reasoning. With the mind as near a *tabula rasa* as possible, let the will be set firmly to hold the attention steadily upon God, or upon what God is doing or has done. Indeed the aim is that there should be no active processes of thought whatever, but the soul holds itself in the Presence, its attention wholly absorbed in waiting on Him. The psalmist expresses it well: "Even as the eyes of servants look unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God. . . ." One may seem to be looking out only upon darkness, but if the will is holding the attention fast on God, the aim is being fulfilled. Bishop Chandler expresses it well when he says, "Meditation is detachment from the things of the world in order to attend to the things of God; contemplation is detachment from the things of the world in order to attend to God." It is no matter for the will to hold the attention steadily for any length of time upon anything, and one is not to be discouraged, or to think he is failing, if this difficulty persists. Dom Butler affords us comfort and encouragement when he tells us that in this life of prayer one "empties the mind of images, ideas, concepts—that is com-

monly done without much difficulty; fixes the soul in loving attention on God without express or distinct ideas of Him, beyond the vague, incomprehensible idea of His Godhead; makes no particular acts, but a general actuation of love, without sensible devotion or emotional feeling, a sort of blind and dumb act of the will, or of the soul itself. This lasts a few minutes, then fades away, and either a blank or distractions supervene; when recognized, the will again fixes the mind in 'loving attention' for a time. The period of prayer is thus passed in such alternations, a few minutes each, the bouts of loving attention being in favorable conditions, more prolonged than the bouts of distraction."

One is not to be distressed about distractions. If one is diligent in recalling the attention, all is well. It must be remembered that, of ourselves we have no power to pray at all. Even the simplest form of vocal prayer depends as completely on the work of the Holy Spirit within us, as does the highest forms of contemplation. The principle of dependence on the Spirit governs contemplative prayer only because it governs all prayer.

As a matter of fact, only a few reach any very effective facility in prayer of any kind, but the impediment of our infirmities should not discourage us, from the earliest days the tradition of the Church has been that the prayer of contemplation is open to



THE CRIB—HOLY CROSS

all souls that are resolute and courageous.

In many cases contemplation as taught by all the early Fathers, and in our own time by the Abbe Saudreau, Dom Cuthbert Butler, and many others, is easier and more practical for untrained minds, provided that by steadfast efforts they persevere in keeping the gaze of the soul upon God. It is not at all unlikely that the most ignorant may be guided by God to heights of great sanctity, though they may never realize in this life the divine favours that the Holy Spirit has granted to them.

Father Baker testifies out of his great experience, that "the poorest, simplest soul living in the world, and following the common life of good Christians there, if she will faithfully correspond to the internal lights and tracts afforded her by God's Spirit, may as securely, yea, and sometimes more speedily, arrive to the top of the mountain of vision than the most learned doctors." One remembers a soul with no intellectual breadth, hardly able to read or write, who when asked what she was going to do for our Lord in Lent, replied in a voice full of loving awe at the thought of the high privilege, "I am going to try to live closer." Who is there whose heart does not leap at the thought of being deemed worthy to assist in the way that leads to God such rare and humble spirits?

The authorities, while agreeing that there is no way of arriving at certitude in regard of one's preparedness for contemplation, give three general signs which are to be looked for as indicating that the time has come to draw the soul away from the exercises of meditation and to introduce it to the practice of contemplation.

The first of these signs is recognized in the conviction that truths needed to be ingrained in the soul are now so well established that they are recalled with facility, and if temptations against them occur at all they are put to flight readily by acts of the theological virtues of faith, hope and love.

The second sign is found in as strong and persistent tendency and desire to cease the work of reason and consideration, which the soul finds more and more dis-

tasteful, and to enter upon a course of tears and ejaculations which have their root in the affections and the will, and are expressive of the soul's love.

The third sign is the most important. If, when the conscious attention withdrawn from the ordinary activities of one's life, the heart is found to turn out forced acts of the will, to lofty thoughts and aspirations Godward, with yearning to maintain this state of attention as long as possible, the soul would be prepared for the earlier stages of contemplation, and once begun, the Holy Spirit will take care of the process.

But the passage from one state to another is usually gradual. The soul under these conditions should yield immediately whenever it feels drawn away from such thoughts and reasonings to the sweetness of affection and contemplative prayer, and without gaze set steadfastly on God to betake itself to loving ejaculations, continuing them so long as they seem fruitful. When weariness or heavy distraction supervenes, it can turn to its meditation; but it is now more readily to give up the effort to pursue a more effective kind of devotion.

As we have occasion to see in connection with other modes of prayer, in every period of transition from one method to another difficulties are likely to be experienced and many hindrances are to be met. It is to be expected for as one seeks to draw nearer to God the antagonism of the senses will certainly be made evident. There is also a natural reason. The soul has been used to the old method to which it was accustomed, but has not yet had the time to become skilled in the use of the new.

In this transition period distinct progress must be made between the mental and spiritual dryness which God permits to afflict us as a test of our spirit and that weariness arises from our own failure to persevere. It is fatal to say, "I have tried this method and I seem to be getting nowhere, so I will give it up." Who are we to set down for God and say that if He does not give us what we want, in just the time we think proper we will have nothing more to do with Him in the matter? We may find

ble pleasure or consolation in these
tual things, nor has God promised this;
f we find no satisfaction in the world
its allurements, we may safely con-
e that our spiritual condition is a whole-
e one. We have only to hold us fast by
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amounts to demanding payment and
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gain, if this dulness of spirit is ac-
panied by a deeper and more distress-
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vledge is that we may be able to
erate more effectively with the puri-
g action of the Holy Ghost within.

y dint of faithful practice, more and
e will the facility for contemplation be
ired, with an ever deepening sense of
fness and joy. It is almost certainly
that there are very few souls who are
est in their work of meditation, who
ot from time to time find a taste of the
of contemplation, though it be but for
w brief moments, and though, while
icing in it, they are scarcely conscious of
t is taking place. Contemplation pro-
s in proportion as the work of the
ination and reason is transcended. This
age to the state of contemplation, St.
a of the Cross tells us, is not the act
man, but the act of God who "is now
etly and quietly infusing wisdom into
soul, together with the loving know-
e of Himself, without any divers dis-
or separate acts."

hen the signs we have described seem
e present, a portion of one's period of
itation may be regularly devoted to
e contemplative exercises. It might be
to begin, say, with five minutes, always
ng in mind to lengthen the time if the
of it seems to be blessed of God. By this
hod many have found that after a while
ugh practically the whole period they
me absorbed in contemplation, which

is always far more fruitful than mere dis-
cursive exercise of devotion.

But it is not well to abandon meditation
altogether. The mind may, and often does,
turn back to intellectual reasoning and or-
dinary reflection on holy things, and in
so doing, if it be not the result of sloth of
the will in failing to maintain the contem-
plative spirit, it is but gathering new ma-
terial for further periods of loving con-
templation of God. This will prove to be
a deepening and augmenting of that know-
ledge which will enable it to contemplate
God with clearer gaze.

The difficulties which attend contempla-
tion are not different in their nature from
those that are found in other forms of
prayer, except that from the nature of the
prayer itself they are more intensified. Con-
centration is always difficult, and there
will inevitably be a flagging of the mind
and will from time to time. Where these
difficulties are serious and persistent, three
remedies are suggested. First, there must
be a stout exercise of fortitude and cour-
age. The soul is not to yield too easily to
spiritual fatigue. One who ceases these ex-
ercises at the first touch of hardness, is
risking the loss of the spirit of prayer, and
is denying himself the opportunity of learn-
ing the lesson of perseverance, and the re-
sultant joy of staying the mind on God.
One can secure the spirit of endurance
only by enduring.

The second remedy may be found in rest-
ing from contemplation for a brief space of
time. But this course should never be
adopted save with the intention of return-
ing resolutely to the work. It should be
like the case of a man carrying a heavy
burden who lays it down a while, not to
be rid of it, but in order to recuperate his
powers so that he will be able the better
to bear it. By this method, says Alvarez
de Paz, we "establish the exact equilibrium
between the exertion prompted by gener-
osity and the need of the soul for rest."
But under no circumstances should the ex-
ercises be suspended in a spirit of weak
surrender.

The third method is to vary the mode of

contemplation, repeating acts of the various virtues, as the Holy Spirit may suggest. Vocal prayer may be employed, which will often impart to the soul a new power and stimulus. St. Teresa tells us that her nuns used petitions of the Lord's Prayer in their contemplation, repeating them again and again aspiratively, and so slowly as to require sometimes a full hour for the completion of the prayer. There is no reason whatever why all earnest souls should not be able to employ this method as effectively as did the nuns of Avila. Nor is it to be regarded as a mode of prayer that belongs especially to those dwelling in the cloister. St. Francis de Sales is emphatic that the best and highest modes of devotion are suited equally to those living in the cloister, and to men in their places of business, to soldiers in camp, and to women amid the busy cares of housekeeping.

It is quite impossible to draw hard and fast lines between methods of devotion, and this is especially the case in these higher walks of prayer. Since the Holy Spirit

does not deal with all souls alike we can do well to heed Father Baker's warning that "such is the inexplicable variety of internal dispositions that the same counsel and order in all things will scarce serve two souls."

The simplest forms of contemplation only confer upon the soul a very brief privilege, but it is a practical and highly effective means, the employment of which strengthens the whole spiritual man. It has been called "a dew which makes the virtues grow, which nourishes them, and in which they obtain their crowning perfection." It is impossible that this should be otherwise. The soul that finds itself in communion with God must of necessity thereby acquire a more intimate knowledge of the virtues; it realizes their beauty and force; it sees them clearly in action in the Sacred Humanity of Christ and His saints, and it learns the more to love and desire them, and through this loving desire is enabled to do the things that will transform it into the likeness of our Lord.



THE NATIVITY
(Old Engraving)

Bolahun-Its Setting

BY BROTHER SYDNEY, O.H.C.

BEFORE taking a look at Bolahun itself, it will be well to consider its setting. Bolahun is unique, but this can only be realized as we contrast it with what is around it.

First of all, as to its location. The town is in the Western Province of the Republic of Liberia. The Republic was founded over a hundred years ago to provide an autonomous state for freed American negroes. It was the result of a long, hard struggle on the part of the newcomers to consolidate their position along the coast and another long, hard struggle to make agreements with the various tribes in the interior or Hinterland. Right into the present century there was a good deal of international dispute about the boundaries, with Liberia usually on the losing end. Now that the country's limits have been set and world peace (we hope) a matter of past history, the Liberian Government is making determined effort to open up the country, and, of course, this will bring great changes in our area.

But the present set-up is this. Bolahun is a five days' walk from the nearest Liberian road or road that leads to Monrovia, the nation's capital. Therefore, all transportation, whether human or otherwise, has to be done on foot. The town is just about at the meeting point of three tribes: the Bandi, the Kisi, and the Loma (or Buzi). This naturally leads to lingual complications, but English, the official language of the country, is gradually creeping into all parts.

Liberia has wonderful prospects. Her natural resources are great, but, so far, there has been little development. Take a look at agriculture alone. The list of vegetables and fruits that are produced is truly impressive: rice, eddoes, cassava, potatoes, yams (not the same as what we call yams in America), ochra, beans, onions, egg plant, pepper balls, tomatoes, peppers, corn, manioc, bananas, plantains, papaws, butter beans, oranges, limes, peanuts, kola nuts,

coffee, breadfruit, cocoanut, pineapples, pumpkins, as well as all the products of the palm tree: palm cabbage, palm oil, palm kernels, and palm wine. Rubber has been one of the most extensively exploited crops, but that is all down by the coast. It is known that there are large deposits of iron and other minerals, including diamonds, but these have barely been tapped yet. With all this natural bounty, one might expect to find thriving farms and a prosperous export trade. But this is not so. In fact, rice, the staple food, is an import! Three factors contribute mainly to the situation: lack of knowledge of crops and mining, poor tools, and poor health.

Liberia is an agricultural country and everybody is a farmer. In fact, everybody is everything! By this I mean that practically all the routine jobs are done by each person. There are no "specialists." There are a few exceptions, but it is generally a fact that nobody can develop a certain "line," because each person must take a huge slice of time out of each year "to make farm." As the country opens up, this economy will have to change, but so far the *status quo* is being rigidly maintained.

Consequently, one would expect farming to have reached the highest development of all the tribal activities. What do we find? The following is pretty much the accepted routine, with a few minor deviations from tribe to tribe:

A certain area, about an acre per person, is allotted to a family. This tract may be quite hilly and is overgrown with bush and trees. To clear this, a farm is "brushed." This means, first of all, that it is burned over in the early part of the year when the dry season is still on. Stumps and trunks are left in their original positions. Needless to say, this precludes any use of plows, harrows, etc., if such were at hand. Rice is the main crop, but other plants, such as corn, cassava, etc., may be planted in between, for they mature at dif-



RICE PLANTING

ferent times. Of course, at the end of the year, the ground has lost most of its goodness. Rotation of crops is not practised. Each family "brushes" an entirely new farm site each year while the old one lies fallow for four or five years. The bush just takes over once more until the next time that that spot is chosen for farm.

Plowing consists of nothing more than scratching the surface with a primitive, short-handled hoe—a back breaking job in the hot sun. During the time that the rice is ripening, towards the end of the wet season, i.e., August and September, birds are a serious menace to the crops. Small boys are stationed out on the farms with catapults and sling-shots to scare them off and platforms are erected for the boys to stand on so that the tops of the rice plant will not be whipped off in the process. This usually plays havoc with school attendance, but no satisfactory solution has been found to change this practice.

The whole farming process is expensive both in the area of land needed and the amount of labour expended for the resulting crop of rice. Usually only just enough is raised to feed each member of a family, and usually there is a hungry season between the end of the old store and the harvesting of the new crop.

The rest of the rice story is quite like a chapter from the Old Testament. Each stalk is cut separately with a straight-edged knife and then the grain is pounded

out of the straw by the tramp of men's feet. This is done either right on the ground or else on mats, so that the grain may be more easily collected. It is then put into a large wooden mortar and pounded with a blunt-ended stick to separate the chaff. Then it is placed on large, flat wicker "pans" and skillfully thrown up into the air so that the wind can blow away the chaff. Finally the grain is ready for "chop."

How are these farming methods to be changed? These people have been farming all their lives and their forefathers before them. "Things have always been done one way" (sounds like home, doesn't it?). Change has to be shown. And rightly so. You cannot expect people to change very quickly if they do not see something better to put in the place of the old way. Unfortunately most of our methods require machinery—at least, good tools—and such just do not exist. One might think that good hand-made tools could be produced, but here we run up against the shortage of iron and steel. Yes, there is iron in "them hills" and one such hill is quite near Loko. But mining just is not known hereabouts and is only beginning to be developed near the coast. The tools that are now made locally by the blacksmiths are fashioned from the old native iron money and that comes from French Guinea. One can also get some scrap iron from Sierra Leone, but there is nothing locally.

Therefore, a long road of preparation

The Holy Cross

Magazine

Index for 1948

Vol. LIX

- erts, William J., May, p. 199.
- You Afraid of God?, May, p. 137.
- win, John S., June, p. 162; July, p. 175; Dec., p. 319.
- ker, M. R., July, p. 185; Sept., p. 247.
- hold a Great Priest," May, p. 122.
- nun—What?, Where?, Dec., p. 333.
- ton, Ivy (pseud.), Nov., p. 298.
- shard, Everett B., May, p. 137.
- endar of Christ, The, Jan., p. 12; Feb., p. 48; Mar., p. 67; Apr., p. 102; May, p. 127; June, p. 151; Aug., p. 203; Sept., p. 339; Dec., p. 325.
- npbell, The Rt. Rev. R. E., Superior D.H.C., Nov., p. 287.
- ist in His Temple, Feb., p. 37.
- istianity in Gizi Country, Oct., p. 275.
- arch and Liturgy, The, Mar., p. 79.
- arch in Scotland, The, July, p. 185.
- onrad, Ralph E., Mar., p. 74.
- ey, Isabel S., Aug., p. 218; Sept., p. 342; Dec., p. 329.
- ath and Life, Apr., p. 91.
- Wolfe, The Rt. Rev. James P., Sept., p. 246.
- peth, Sister, Aug., p. 213.
- Evangelism, Apr., p. 99; Sept., p. 246.
- Exaltation of the Holy Cross, The, Sept., p. 231.
- Father Packard in Action, Jan., p. 18.
- "Feed the Church," July, p. 179.
- Fortis, E., (pseud.), July, p. 189.
- Gillespie, Noel A., June, p. 147; Nov., p. 301.
- Grant, W. W., Feb., p. 54.
- Hall, Francis J., Apr., p. 105.
- Harris, W. E., Oct., p. 280.
- Haselmayer, Louis A., Sept., p. 235; Nov., p. 291.
- Heart of the Matter, The, June, p. 162.
- Help for Africa, Feb., p. 47.
- Hohly, H. F., Apr., p. 99.
- Holder, Ray, Oct., p. 269.
- Holy Cross, Apr., p. 112; June, p. 168; July, p. 193; Oct., p. 277.
- Hughson, S. C., Jan., p. 3; Feb., p. 37; Mar., p. 63; June, p. 159; Oct., p. 264.
- Huntington, J. O. S., Apr., p. 91.
- Incarnation, The, Feb., p. 40.
- Incarnation of the Word, The, May, p. 132.
- Incarnational Mysticism, Jan., p. 23.

- In Tribute to All Hallows, Berkyngelchirche, Nov., p. 301.
- Jacoby, Robert L., Mar., p. 82.
- Joy Set Before Us, The, Mar., p. 63.
- Judge is Judged, The, Mar., p. 78.
- Kates, Frederick W., July, p. 183; Dec., p. 322.
- Keble, John, Mar., p. 72.
- Klein, Walter F. Apr., p. 95; Oct., p. 273.
- Kroll, Leopold, Sept., p. 231.
- Lambeth Conference, The 1948, Nov., p. 291.
- Layman as Evangelist, The, Feb. p. 31.
- Layman Speaks Out, A, Feb., p. 54.
- Letter From the Father Superior, A, Sept., p. 241.
- Lewis, L. C., Feb., p. 40.
- Liberian Mission, July, p. 190; Aug., p. 222; Nov., p. 306.
- Marianne, Sister, Jan., p. 9.
- Mary Teresa, Sister, Aug., p. 209.
- Mason, The Rt. Rev. C. Avery, July, p. 179.
- Melito of Sardis, Mar., p. 78.
- Milligan, Ralph T., Aug., p. 222; Oct., p. 275; Nov., p. 306.
- Mize, Robert H., Jr., Oct., p. 259.
- Morning After, The, Oct., p. 273.
- Mount Calvary, Feb., p. 56; Apr., p. 112; June, p. 169; July p. 195; Aug., p. 225; Sept., 249; Oct., p. 280; Nov., p. 311; Dec., p. 339.
- Myers, C. K., Mar., p. 79; Aug., p. 206.
- Mystery and Religion, July, p. 183.
- Mystery of Easter, The, Apr., p. 109.
- Notes From the Side Aisle, July, p. 189.
- O. S. H., Jan., p. 20.
- Our Goodly Heritage, May, p. 134.
- Our Lord's Manhood, Apr., p. 105.
- Out of the Deep, Nov., p. 287.
- Palestine From the Side Lines, Apr., p. 109.
- Parker, F. W. G., May, p. 122.
- Prayer and the Beatitudes, Aug., p. 320; Sept., p. 242; Dec., p. 329.
- Prayer of Bishop Martin, The, Nov. 298.
- Prayer of the Affections, The, Oct., p. 273.
- Radio Challenges the Church, Oct., p. 273.
- Recruits, Jan., p. 19.
- St. Andrew's School, Jan., p. 22; Feb. 55; Apr., p. 113; June, p. 168; July, p. 251; Sept., p. 251; Nov., p. 310.
- St. Athanasius, May, p. 132.
- St. Bernard and the Song of Songs, A p. 213.
- St. Francis Boys' Home, Oct., p. 259.
- St. Helena, Queen and Widow, Aug. 209.
- St. Leo, Apr., p. 109.
- St. Michael's, Wuchang, July, p. 187.
- St. Ninian, Bishop and Confessor, Sept. 247.
- St. Thomas Aquinas, Apr., p. 110.
- St. Vincent of Lerins, May, p. 139.
- Service of God, The, Dec., p. 322.
- Significance of the Sixth Anglo-Catholic Congress, The, Sept., p. 235.
- Simcox, Carroll E., Jan., p. 12; Feb. 48; Mar., p. 67; Apr., p. 102; May 127; June, p. 151; Aug., p. 203; Sept. p. 239; Dec., p. 325.
- Some High-Lights and Side-Lights on Catholic Revival, Dec., p. 336.
- Some Principles of Meditation, June 159.
- Speaking of the Trinity, May, p. 119.
- Spirit of Epiphany, The, Jan., p. 3.

ined Glass at Holy Cross, The, Mar.,
p. 82.

l Time For Action, June, p. 164.

ies in Triumphs Over Escape, Aug., p.
06.

lney, Brother, Dec., p. 333.

ere is a Church School, Jan., p. 9.

demann, Karl, Sept., p. 249.

Seek and to Save, July, p. 175.

rey, Archer, June, p. 164.

he Source of Action, Mar., p. 74.

"Tubby," June, p. 147.

Tuesday in Holy Week, Mar., p. 72.

What Did God Take?, Apr., p. 110.

What is the Catholic Faith?, May, p. 139.

Where is Now Thy God?, Dec., p. 319.

Whittemore, Alan, Superior, O.H.C., Jan.,
p. 23.

Williams, Thomas J., Dec., p. 336.

Wood, Robert E., July, p. 187.

Wright, Richardson, Feb., p. 31; May, p.
134.



BOTTICELLI—THE ADORATION OF THE MAGI
(Courtesy of the National Gallery of Art, Washington, D. C.)

ad. This means education. After all, textbooks in agriculture are not much use when nobody can read! If a good broad scope in fields, not only in agriculture, can be imparted to the young minds of Liberia, a good deal of the battle will be won. Once the lethargic bond of custom has been broken, we can expect progress. Also, the re-education of the lack has to be effected before it can be attacked. This is the main end of education at present.

It is rather hard to evaluate a set of conditions when you have no standard of comparison. It would be foolish to compare Highland health standards to northern American life. The lack of statistics also complicates the matter. However, one has only to walk around the country to see sad signs of disease and poor physical development. In the first place, it has always to be remembered that we see the choice of individuals around us. The weak and the puny are weeded out long ago in pre-natal development or at birth. Even the first year sees many children's deaths.

Yaws, malaria, tropical ulcers and sleeping sickness are prevalent, but not always in very manifest manner. Often it is the unknown presence of these diseases which has such a debilitating effect. A doctor recently told me that a certain Kisi tribe produced one hundred-fold more rice after it had

been subjected to an anti-sleeping sickness drive than it did before. Here again, when the lethargic bond of bad health is broken, we can expect better progress.

Since everybody is a farmer, trades and crafts have not grown to any great extent. Such things are generally a by-product. Each town has its smithy where cutlasses and hoes are mended and small ornaments, such as rings, are made. Mat weaving is done extensively, but mostly for home use only. Some men are adept at leather-work, making sandals and bags out of hides. The hides come from the hunter's bag of course, but all the rest of the animal has its use. Meat is seen altogether too seldom; so, when a hunter is successful, there is great rejoicing. Cattle are kept, but only for meat; no milk is produced. Chickens are also more successful as meat than as egg-producers!

Cloth weaving is done everywhere and everybody can do it, although there is a sort of division of labor as to what the man does and what the woman does. Generally speaking, the woman spins the cotton and the man does the weaving. Only two colors are used: the original white, and a blue dye from leaves of a certain tree. The cloth is woven in strips about six inches wide and has to be sewn together—this too is a man's job.

There is a continually growing tendency



·DYEING OF THREAD

to use the "civilized" counterparts of these native crafts. It would be a shame for them to pass into oblivion, but again, until the economy is changed, no one has time to put all his efforts in any one of them.

One more feature of native life ought to be considered and that is building. There is no foundation to speak of, except that sometimes the outline of the house is set out in a trench of stones. In this, or directly in the ground, is set up a sort of palisade of sticks, which makes the wall. Cross beams of poles and a conical roof (if the house is round) are then added. Over the roof structure is tied a thatching of palm leaves. The walls are mudded and then rubbed smooth. Sometimes a paint job of dark coloured clay is added.

The average house is divided into a large room and one or more smaller rooms. The large room is the living room in every sense

of the word. A fire is generally burned near the centre of its mud floor. The smoke is terribly hard on the eyes, but it is necessary because it water-proofs the thatch. If one is carrying a bundle in rainy weather it is common to see the bearer cover his load with huge banana leaves, after he has held them over the smoke of a fire.

There is, usually one door to a house, maybe more—and a small window for a room. At night the door is securely closed and the windows closely covered with a kind of matting. Fresh air is not desired.

This, in general, is the setting in which we find Bolahun. It is necessary to see this as a background in order to evaluate what has been done in this unique culture. Only so can we see how much of the native culture has been preserved and how much of the new has been introduced, as well as the relation of the two.

Prayer and the Beatitudes

BY ISABEL S. DANNEY

VI

Blessed are the Pure in Heart: for They Shall see God.

THE Jews were exemplary to the Pagan world about them. They had developed an elaborate system of morality compared to other peoples. Their code consisted of definite ceremonial in regard to cleanliness and sanitation, and their law of sexual morality was the highest in the ancient world. Yet, our Lord came in order to make apparent that the old Law that God gave to Moses was not enough if God's people, (and they include all men, both Jew and Gentile) were ultimately to behold Him. When our Lord said to the multitude, "Blessed are the pure in heart, for they shall see God," some who heard Him probably sat back with a feeling of smug satisfaction in what they supposed was their purity. They thought if they kept the Law in all its outward intricate and manifold forms that their lives must be above reproach, and quite naturally their reward would be to behold the Face of God. However, our Lord said, nothing

about the outward ritual of purity. He said nothing here about a sexual morality that permitted divorce with a subsequent remarriage.

As these words fell from the lips of the pure Word of God to those who had come to hear, they told of the terrible splendour of God and what man must be and do if he would become worthy to look upon God. When our Lord spoke of the inward purity of the heart He was not in any way belittling outward purity. Outward purity is not possible unless there is purity within. The outward is only the photograph of the real or the inward.

The connotation of the word, purity, when used more or less in the abstract, is within it the idea of sexual purity. This is true not only of our modern thinking, but also of the thinking at our Lord's time. When our Lord came to dominate and make new every phase of life, quite naturally the outward would dominate and make new this phase of life. However, chastity is a quality of purity and true chastity of body and mind are not possible without chastity or purity of heart.

laws and regulations were made by the s in regard to chastity and marriage. the pagans about them these laws and regulations seemed prudish and foolishly st. God gave Moses the commandment, "Thou shalt not commit adultery," just as He gave all of the commandments—in order to bring all men into closer union with His Life and His purity.

Down through the ages and among a great number of people there has been a misconception of what constitutes sexual purity. This was evident in the heresy held by the Manichees in the time of St. Augustine and has continued to spring up at various times, and is the case of the Christian Scientists. This heresy, broken down to its simplest terms, has been the error of separating into two opposites, body and soul: the body as being material, and therefore evil, and the soul as being of spiritual substance, and therefore good in itself. This separation is not according to the will of God as revealed to man, for in the incarnation He irrevocably united Himself to man: body, mind and soul. He would penetrate through men with His Spirit and His Life, and so unite Himself to men. As Jesus has said, "I am the vine, ye are the branches."

Sexual purity is a gift that God has given to man. The mental approach to sexual purity and chastity must be as nearly like our Lord's as possible. We should recall our Lord's words as recorded in the same chapter of the Gospel as this beatitude, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In this beatitude as in the others we perceive that it is the inner motive of soul that is important, and that the other outer acts are the result of motive within the soul. He recognizes the temptation in human nature to acts of adultery and lust, but more than that the frequent tendency to thoughts of impurity and impurity. He tells us that it will be impossible to behold God unless our souls are such purity that we are able to reflect Him. Nor is the picture of our Lord complete in regard to this beatitude unless we go to mind His first miracle at the wed-

ding at Cana in Galilee. There He blessed by His presence the union of a man and a woman in the bond of holy matrimony. There at Cana He not only blessed this marriage but He relieved an embarrassing situation for the host adding to the enjoyment of all by changing water into wine.

Sexual purity is only one aspect of purity itself. Purity of heart might be likened to a light that lightens the will and understanding. Every thought, word and deed must be purified of dross, and must be worthy of God, if these thoughts, words and deeds would have a place before Him. No one may enter into the presence of God until he is pure. If we entered into His presence before we became completely pure we simply could not behold God because our sin and impurity would blind us. Each thought that we think, each word that we utter and each act that we perform must be devoid of self-seeking—all must conform to the absolute and pure will of God. There can be no mixture of evil with good—all must be good. There can be no expediency, with its mixtures of compromise—there can only be purity. Everything we do must be done with purity of purpose and for one reason only—the love we have for God, and for our fellow man as found in God.

When we come to realize that purity of heart is all this we are apt to despair for we know that we fall short of this ideal of purity. We also know that for us such an ideal seems almost impossible of attainment. Yet this sort of purity is a part of the Christian life, and Christianity has never been easy. As Christians, we are always in this life in a state of becoming either more Christ-like or less Christ-like.

In this beatitude, as in all, our Lord is manifesting Himself as the personification of virtue: in this case, purity. As we look at Him we see again how He became poor in spirit and made the initial act of humility so that we might understand what true purity really is.

Our Lord being the Son of God never for one moment deviated from absolute purity. He was in complete communion with His Father, and the Holy Spirit. Our Lord would bridge the gap that exists between

the purity of God and our impurity which prevents us from beholding God. In Him we see what we must become. We must become pure not only so that we may become fit and suitable for the Presence of God, but we must become pure so that we look

for purity rather than impurity in others. Our search both within ourselves and in others must be for virtue, and if perchance we find vice, we must pray for both in ourselves and others.

In this beatitude our prayer must be a devotion more intense to God than we formerly were able to give Him. We must adore Him because He is God—that is, no matter how we are or desire to become, He always remains supreme in His Godhead. He is unchangeable in His Glory. With all that is within us we feel impelled to adore Him because He is so completely different from us. He is the stability to which we in our instability cling. All things may change, including us, but God is changeless. When we have realized this there enters into our prayer yet another note—an added depth and within this added depth the certainty of knowledge that in order to behold God our souls need more spiritual purgation than has been possible up to this time. If we ask God to cleanse us from the impurities of our fallen nature and our actual sin we must be willing to suffer joyfully when He purges us out of us the things that keep us from Him. There is in our nature the impurity which is the result of the sin of our first parents—pride. Purity of heart which is acceptable to God is bound to be a painful attainment. If we ask truly and sincerely for purity of heart we are asking God to unite us to His Lord and His suffering and passion. When we ask our Lord to live in us in order that the evil in our nature may be overcome, we are asking Him to let us be nailed upon the cross with Him and to suffer with Him until all of our old, sinful nature is consumed. After that, and only after that can we, with any honesty ask Him to give us the resurrected, ascended Life. Our Lord gives us the hope of blessedness if we have the desire to become pure. When we become pure then we become acceptable to Him and worthy to look upon His Glory. His will be our crown of glory; our reward for our passion, suffering and crucifixion.

In the Lord's prayer, the words, "Lead us not into temptation, But deliver us from evil," correspond to the words in this attitude. In this petition of the "L



FLIGHT INTO EGYPT

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)

yer" we pray that God will let us keep our feet fixed firmly upon the way that leads to Him. We beg Him to keep us from deviating from the purity that He desires for us. This includes perfect purity of motive in all things. Our pride is always coming to the foreground in that we believe ourselves to be stronger spiritually than we actually are. Before we are tempted we feel so capable of resisting evil, but when temptation and the devil assail us we find to our sorrow that we often yield. It is *after* we have fallen into temptation and sin that we realize what we have done and are capable of doing. In the petition of the "Our Father" we pray that we may keep our gaze fixed upon the purity and purity of God, and in so doing become pure ourselves. We pray that if we would yield and allow ourselves to be led away from the purity of God that we may be delivered from the impurity that enslaves and be brought back again into the Presence of God.

St. John of the Cross speaks of two dark nights, or purgations, through which the soul must pass if it would ultimately gaze upon God. The first is the night of sense wherein the soul must be rid of all the desires of the senses as they are desires in themselves. The second night is the night of the spirit, and in this night the soul must be rid of the roots of sin that dwell within the spirit. This second night is much more difficult than the first. While St. John of the Cross makes these two divisions he states that there are many sub-divisions of each night. Most people, even if they desire to enter upon the way of God are not strong enough to stand the continued suffering that these nights entail, so God in His mercy sends the soul that truly seeks Him many trials and consolations during this purgation of evil which is within. When our Lord says "Blessed are the pure in heart: for they shall see God," He is speaking here of the second night or purgation of the soul. This is the night of the spirit and the spirit must be absolutely pure if it would see upon God. This rooting out of our affections of all evil and impurity makes possible the blessedness of the following and eternal beatitudes. It is a step toward union



ANGEL CHOIRS
By Filippo Lippi

with God, but it is only a step and not the final union possible in the Beatific Vision.

Some High-Lights and Side-Lights of the Catholic Revival

BY THOMAS. J. WILLIAMS

By 1845 the Tractarian Movement came to an end and the Catholic Revival emerged from the academic halls of Oxford and from country rectories and vicarages—into the reeking life of city slums—first at St. Saviour's in the mill district of Leeds, and then in the mean streets of Plymouth, London, and Dundee. The Tractarian phase of the Revival was brought to an end by the publication and subsequent condemnation of Newman's Tract 90. The effect of that Tract, however, has been to revise the interpretation of Anglican Doctrine and set the Churches of our Communion free from the bondage of Protestant misrepresentation. A thrilling side-light adding lustre to the high-light of Tract 90 was the brave action of two Proctors of the University, one of whom was The Rev. Richard W. Church (later Dean of St. Paul's Cathedral, London) by which Newman, if not his Tract, was saved from the censure of the Heads of the Oxford Colleges.

The years 1850-1851 were years of darkness, brought on by the reversal by the Privy Council of Bishop Phillpotts' condemnation of the baptismal heresy of the Rev. G. C. Gorham, and the Council's order to Bishop Phillpotts to institute the said Mr. Gorham, inasmuch as his denial of baptismal regeneration was declared to be not inconsistent with the formularies of the Church of England. The secessions to Rome were almost as numerous as those which followed Newman's defection. Among the seceders was another future Cardinal, Henry Edward Manning, Archdeacon of Chichester. But in the darkness of these years here and there a light shone out. In 1850 was founded and built St. Barnabas' Church, in the slums of Pimlico, to bring the light of Catholic truth expressed in Catholic worship to the long-neglected dwellers in what was then one of London's darkest corners,

the unpaved streets and festering alleys bordering on the open sewer which once the Serpentine River. St. Barnabas was the first church to be built expressly to bring Catholic teaching and worship to the poor of London, the forerunner of Alban's, Holborn, St. Peter's London Docks, St. Augustine's, Haggerston. Thanks to the work, the devotion, and the sacrifice of successive Vicars, who braved the hostility of mobs and the childish threats of an arduous bishop, St. Barnabas' parish, still drab enough, long ago ceased to be the hell-hole of sin and misery which it was.

It was in the same dark year, 1850, in the chapel of a Sussex alms-house, a young priest, lately appointed Warden, introduced a chasuble—the first to be worn at an English altar since the days of Mary Tudor. This was the beginning of one of the many great works of John Mason Neale, in restoring to the English Church some of the lost heritage of beauty in worship, in introducing such legitimate fruits of the Eucharistic teaching as the perpetual Reservation and the Exposition of the Blessed Sacrament, with the accompanying rite of Benediction. Reservation was instituted at East Grinstead as early as 1857; Exposition and Benediction, in 1858 or 1859. The introduction of Sacramental Devotions, the worship of the Anglican Communion, no less than the restoration of the chasuble and of perpetual Reservation, are certain high-lights in the history of the Catholic Revival. From the humble shed-oratory of the first St. Margaret's, East Grinstead, these extra-liturgical devotions to our Lord in the Blessed Sacrament, like daily Communion in Miss Sellon's cholera-hospital in London, have spread throughout the Anglican Communion—more slowly than the daily Mass and the use of vestments.

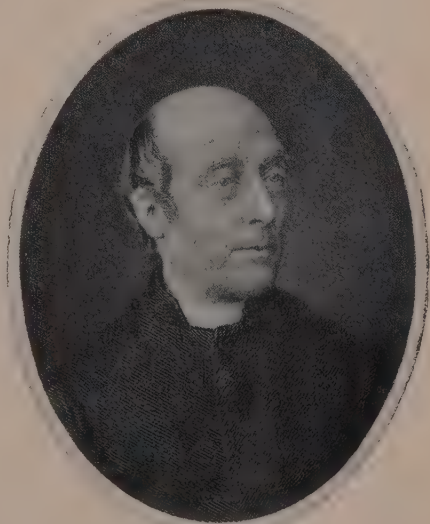
to the slum churches of Plymouth, Pimlico, and Haggerston, then to other and country churches in England, and finally by way of the Church of the Ascension, Chicago, and St. Ignatius' Church, New York, to an increasing number of churches in our own country, and even to the cathedrals of our Cathedrals.

A colored chasuble of itself is only a piece of silk of a certain hue and shape. But, when worn by a Mackonochie or a Lowder, it is symbolic of Eucharistic doctrine, and might well draw from Dean Stanley, in referring to a future Archbishop of Canterbury, what he saw at St. Alban's, Holborn, in his declaration: "I saw three men in green, and you will not easily put them down," was Tait, either as Bishop of London or as Archbishop of Canterbury, nor any other bishop, nor the rulings of the Ecclesiastical Law-Courts, able to put Mackonochie or his fellows down. For the doctrine symbolized by the vesture of St. Alban's "Three Men in Green" is an essential part of the divine heritage of our Communion. It was Archbishop Tait's successor who celebrated Mass in Canterbury Cathedral in the present Eucharistic vesture which Tait continued; and Randall Davidson, the very Archbishop of Winchester who broke Down's heart and would fain have broken up the work at St. Agatha's, Landport, because of Masses for the Dead, as Archbishop of Canterbury sponsored a revision of the Prayer Book which provided a Mass for the dead and propers for All Souls' Day. In a vengeance does Truth take of her treasures.

St. Alban's, Holborn, was perhaps the first of the churches founded to bring the Catholic Revival into the life of the poor church from its beginning used Mass vestments. The first chasuble was of white linen, and a stole of black silk, given by the founder, Mr. J. G. Hubbard, for use at the first Mass in the new church in 1863. In 1866 the congregation of St. Alban's provided a set of colored vestments. Canon Chamberlain, Vicar of St. Thomas the Martyr, London, had worn a red chasuble on Whit Sunday, 1854, made by Mother Marian and taken from an old hood. Incense was

used at St. Mary Magdalene's, Munster Square, London, at the mid-night Mass of Christmas, 1854—its first use in a London church since the beginning of the Revival. But Mass vestments were not worn there until a year after their first use at St. Alban's, Holborn.

It was not only in matters of ceremonial that St. Alban's was a shining light. Gospel preaching and a keen social conscience accompanied the teaching of Catholic faith and its ceremonial expression. It was the clergy staff of St. Alban's (then a mission holding services in a bug-ridden cellar in Holborn) which furnished one of Bishop Stanley's first recruits in the inauguration of the Honolulu Mission in 1862. It was the influence of this Fr. Ibbotson, perhaps, which led Bishop Stanley to adopt the use of cope and mitre and Mass vestments in St. Andrew's pro-Cathedral, Honolulu—the first instance of the use of both by an Anglican Bishop since the Mass in St. Paul's Cathedral in the reign of Edward VI, when Cranmer, retaining the cope, substituted a silken cap for the mitre. The use of the cope continued at Coronations of the Sovereign throughout the dull days of the Hanoverians, and persisted in some of the Cathedrals until the bishops finally aban-



FR. LOWDER

doned its use because of its interference with their wigs. (The episcopal wig, by the way, had come to be considered so essential a part of a bishop's vesture, that our own Bishop Provoost was with difficulty persuaded to join in a service in which none of his brethren wore that adornment!) It was our own Bishops Seabury and Claggett who restored the use of the mitre by Anglican bishops. But they did not wear copes. Bishop Wordsworth of Lincoln restored the cope to episcopal use apart from coronations. But he did not wear a mitre. It is Bishop Staley, therefore, who bears the distinction of having restored the use of

both simultaneously by an Anglican Bishop.

Two English diocesan bishops were notably committed to the principles of the Catholic Revival. One was Bishop Welford of Ely, to whom we owe the phrase of St. Thomas' *Adoro te devote*, beginning "Thee we adore, O hidden Saviour: Who in thy Sacrament dost deign to be." The other was Bishop Hamilton of Salisbury, whose *imprimatur* still stands the forefront of *The Treasury of Devotion*, and whose teaching in a Visitation Charge on Penance and the Eucharist escaped formal censure only through the death of its saintly exponent.

The Calendar of Christ

BY CARROLL E. SIMCOX

Conversion of St. Paul

(January 25)

FOR THE EPISTLE

Acts 9:1-22.

THIS is the greatest of all conversions, one of God's crucial turning-points in His governance of human affairs.

Unfortunately it is probably necessary to say something in defense of the credibility of the story. This should be done, if it is done, in such a way that the mind of the hearer will not be completely side-tracked.

The critical question is: was Paul's vision "subjective" or "objective?" Did he *see* a dazzling light, or merely *feel* a dazzling light? Your information is the same as mine and as good as anybody's. Answer it your own way. But bear in mind that if you could put the question to Paul himself, in that form, he would not know what you were talking about. He was obedient to the heavenly vision—explain that vision psychologically how you will. What else matters? But it may reasonably be pointed out that a man is not likely to undergo the drastic and costly revolution in his life that Paul did on the basis of a vague, momentary, capricious "feeling."

Regardless of what happened at the actual moment of illumination there had been, of course, a psychological preparation. (May

this not have been God's work too? At all, He does work from within us as well as from without—a fact we seem to forget with astonishing ease.) Paul had seen Stephen die. I personally believe that God sent a numinous Light into Paul's soul then and there, through the "candle of the Lord" that was Stephen. God can always use a holy death to create a holy life.

I remarked at the beginning that the conversion of Saul of Tarsus was one of God's crucial turning-points in His governance of human affairs. The sermon might well attempt to see the event—and by extension all events of conversion, including yours and mine—from God's point of view. We can never really attain to God's "point of view" about anything. Yet it is the attempt to do so which strengthens in us the Gift of True Godliness as no other exercise can.

Looking at it, then (and we hope not inaccurately), from God's point of view, we see this one thing: If God could use Saul the ferocious persecutor of the Way, as a great apostle of the Way to the whole world, He can use anybody for something: even you; even me.

THE HOLY GOSPEL

St. Matthew 19:27-30.

Paul was not one of the original Twelve, but the promise of rulership in the com-

dom here spoken directly to the Twelve
 ven to all who "have forsaken homes,
 for Christ and the Gospel. The prom-
 reward is rulership over God's people,
 mere juridical authority as the English
 lation seems to imply. The point is
 Christ delegates His authority to those
 most heroically submit to it themselves.
 Paul is as good an example as you can
 of such a slave-called-to-be master.
 s the "man under authority" *par ex-*
nce: and therein lies his power. As
 ve of Christ he is fit to rule his breth-

may be well to note that this Christian
 iple of authority is not by any means
 ical or even in harmony with modern
 cracy. The Apostle Paul really did
 ' the churches: today he would be ac-
 d of ecclesiastical fascism! But the Lord
 e Church set him over the faithful as
 having authority because Paul was
 elf a slave of Christ. A slave of Christ
 be trusted not to lord it over Christ's
 ; nobody else can. The democratic ideal,
 ne contrary, assumes that every man is
 od as anybody else and therefore as fit
 le as anybody else. This doctrine may
 airly called, in the words of Article
 I, "a fond thing, vainly invented, and
 nded upon no warranty of Scripture,
 rather repugnant to the Word of God."
 am not sure that a sermon along this
 is the best use of this particular feast,
 h celebrates the *conversion* of Paul.
 one of the fruits of his conversion was
 grant of authority to him as Christ's
 ty-shepherd.

he original, apostolic, and authentic con-
 of the Sacred Ministry in the Church
 at the pastor is a deputy of the Good
 herd. He has pastoral authority "from
 e" and no man may take it from him.
 he on his part has been deputized on
 ondition of his faithful surrender to his
 . Even the bishop or archbishop or
 never ceases—at least, in the true ful-
 nt of his calling—to be a deacon—"one
 serves."



ST. PAUL

By Borgognone

(Courtesy of the Metropolitan Museum of Art)

St. Andrew's School

WE have been able to add two
 courses to our curriculum this year,
 Chemistry and History of Mu-
 sic and Art. We restocked our chemistry
 laboratory with the minimum essentials as
 part of our summer program of improve-
 ments. This course rounds out our science
 department. We now offer General Science,
 Biology, Chemistry and Physics.

The course on the history and appreci-
 ation of music and art has had an influence
 far beyond the few seniors who are taking
 it. It has already given birth to an art club.
 All the boys in the School were invited to
 submit entries. Those that were deemed



worthy would entitle their creators to a charter membership in the club.

Thirteen boys submitted drawings or paintings. The judges approached their task with small expectations. They were prepared to be very lenient in their standards. They found, however, such leniency was unnecessary. Everyone of the thirteen boys had submitted creditable work. Some of the entries were astonishing. One twelve year old ninth grader had painted about a dozen oils, ranging from traditional landscapes to surrealist portraits. Although he has had no lessons, he shows a splendid sense of color and composition. A fifth former submitted three excellent water colors of streets in Charleston, and another in his form executed a series of fine charcoal drawings. Several other entries were almost as outstanding. It is the discovery of unexpected talents like these that make school work so exciting and rewarding.

These entries are now on exhibit in our museum which has been put in order again. They will be followed by exhibitions of prints which are sent out by various groups to schools and other places which stimulate interest in art. Meanwhile the Music Department of the University of the South has been most generous in lending records to be used by the music class.

We are happy that we can make these new cultural advantages available to our boys. The gains made last year have not been lost either. The drama group is planning a production of *Julius Caesar*. It is another ambitious undertaking, but at the time of writing, which is two weeks before the performance, the boys are showing an excellent grasp of their various parts and of the play as a whole.

The Glee Club is also hard at work again, preparing a program of Christmas carols.

The contrariness of the weather this summer prevented us from getting the field and track ready for our fall sports. When we needed dry weather for the pouring of concrete, we got a month of rain. Then when we needed water to wet the cinders so that they could be rolled, we had a drought. But the basketball team was able to use a

neighboring field for its fall practice. The track squad did what it could on the finished track.

In the middle of October the basketball and boxing teams began their practice. They are beginning to shape up nicely in preparation for their first contests which are scheduled before Christmas vacation.

The spirit of the School has been great all year so far. There have, of course, been the usual slumps both in studies and morale, but they have not been so bad as in former years. The caliber of our boys is very high and they give constant justification of our effort we and our friends who support us are making to give them a Christian education.

The problem of our support, however, grows more difficult every year. To provide the educational and cultural advantages our boys need and deserve, we have to have additional teachers and more equipment. The extra expense added to the general rise in prices all along the line has raised our budget enormously. We cannot meet this increased expenditure by a raise in tuition without driving from the School the very boys we most want to help. Their parents or sponsors can pay no more than they do now.

We must, therefore, turn to our friends. In the year and a half of the present Prior's tenure, the amount that must be raised through contributions has risen by \$10,000. We pray that our friends will enable us to meet these increased demands and opportunities. We confidently believe that they will.

In addition to our work at the School, we have been able to keep up our outside appointments throughout the South. We have answered calls for Missions and Retreats in the area running from the Carolinas to Texas,—quite a territory considering that we have but three men stationed at the School. Andrew's this year and only one of them is free for any outside work. The Prior, however, preached three Missions this fall in Birmingham and Gadsden, Alabama, and in Houston, Texas. He conducted a Retreat for the clergy of the Diocese of South Florida. On his return from Houston, he preached twice in the Cathedral in Dallas and addressed the Town Forum in Sherman.

s. A Retreat which he had planned to conduct for the clergy of the Diocese of Louisiana has had to be postponed because of the proximity to the special convention and the election of a bishop.

February the Prior expects to conduct a mission in Atlanta, Georgia, which will probably be followed by a Quiet Day for the clergy in Upper South Carolina. The trip will take him to Anniston, Alabama, and Salisbury, North Carolina. We feel that the outside work we are able to do in the North is most important in strengthening and promoting the Catholic Movement which is slowly but surely gaining ground in widely scattered areas.

While the prior divides his time between the School and the outside work, Father Huntington, as Headmaster, has to devote his energies to the running of the School. Father Dominic is also fully engaged in his work at the School and in caring for the students who, in increasing numbers, are using the Monastery as a place of rest and retreat. Those of us who are stationed at our Northern House keep ourselves busy and busy. We ask your continued prayers and support.

Notes

The Father Superior preached and administered Confirmation at St. Luke's Church, Suffolk, Long Island.

Father Kroll held a quiet day at Christ Church, Shrewsbury, New Jersey; gave a mission and showed the Liberian films at St. James' Church, Westchester, and St. Peter's Church, Peekskill, New York.

Father Harrison completed a two weeks' mission at Calvary Church, Philadelphia.

Father Packard completed a four weeks' mission at Whitefish Falls, Ontario, Canada; conducted a quiet day at the Convent of St. Ann at Helmetta, New Jersey.

Father Gunn preached an ordination service at The General Theological Seminary, New York City.

Intercessions

We join us in praying for:

The Father Superior conducting a retreat at St. Mary's Convent, Peekskill, New York, January 16.

Father Kroll preaching at St. James' Church, Lake Delaware, New York, January 23.

Father Whittemore preaching a mission at St. George's Church, Schenectady, New York, January 30-February 6.

Father Packard giving a missionary address at St. Andrew's Church, Albany, New York, January 19; lectures at the Teachers' Institute, Trenton, New Jersey, January 23.

Father Gunn giving missions at Crockett, Texas, January 30-February 6; Navasota, Texas, February 6-13.

Father Hawkins preaching at St. James' Church, Lake Delaware, January 30.

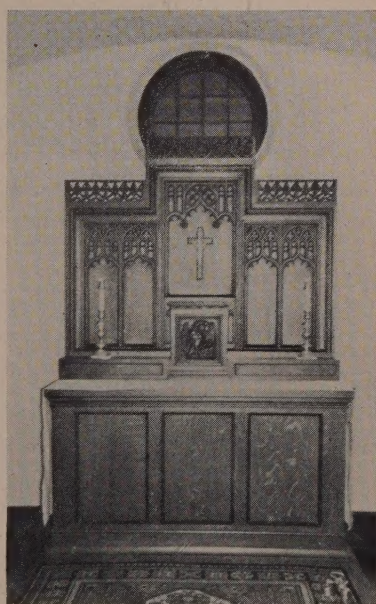
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Father Carroll E. Simcox is chaplain of St. Francis' House, Madison, Wisconsin.



ST. ANSELM'S ALTAR
Holy Cross Monastery

An Ordo of Worship and Intercession, Jan.-Feb. 194

- January 16 2nd Sunday after Epiphany Semidouble G gl col 2) of St Mary 3) for the Church or Bishop
pref of Trinity—*For catechumens and hearers*
- 17 St Anthony Ab Double W gl—*For the growth of the contemplative life*
- 18 St Prisca VM Simple R gl col 2) of St Mary 3) for the Church or Bishop—*For the Confraternity
the Christian Life*
- 19 Wednesday G Mass of Epiphany ii col 2) of St Mary 3) for the faithful departed 4) for the Church
Bishop—*For the Faithful Departed*
- 20 SS Fabian and Sebastian Double R gl—*For Christians in war-torn countries*
- 21 St Agnes VM Double R gl—*For the Confraternity of the Love of God*
- 22 St Vincent Deacon M Double R gl—*For servers and acolytes*
- 23 3d Sunday after Epiphany Semidouble G gl col 2) of St Mary 3) for the Church or Bishop or
of Trinity—*For faithfulness to marriage vows*
- 24 St Timothy BM Double R gl—*For the Priests Associate*
- 25 Conversion of St Paul Double II Cl W gl cr pref of Apostles—*For the bishops of the Church*
- 26 St Polycarp BM Double R gl—*For the Seminarists Associate*
- 27 St John Chrysostom BCD Double W gl cr—*For the prophetic witness of the clergy*
- 28 Friday G Mass of Epiphany iii col 2) of St Mary 3) for the Church or Bishop—*For the Servants
Christ the King*
- 29 St Francis de Sales BCD Double W gl cr—*for our novitiate*
- 30 4th Sunday after Epiphany Semidouble G gl col 2) King Charles Martyr 3) of St Mary cr pref
Trinity—*For all in civil authority*
- 31 Monday G Mass of Epiphany iv 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop
—*For the work of the American Church Union*
- February 1 St Ignatius BM Double R gl col 2) St Brigid V—*For Christian Unity*
- 2 Purification of St Mary the Virgin Double II Cl Before Mass Blessing Distribution and Procession
Candles V At Mass W gl cr pref BVM—*For the Community of Saint Mary*
- 3 St Blasius BM Simple R gl col 2) of the Saints 3) *ad lib*—*For the sick, suffering and dying*
- 4 Friday G Mass as on January 31—*For Mount Calvary, Santa Barbara*
- 5 St Agatha VM Double R gl—*For lay evangelism*
- 6 5th Sunday after Epiphany Semidouble G gl col 2) St Titus BC cr pref of Trinity—*For the administration
of justice in the U.S.A.*
- 7 Monday G Mass of Epiphany v col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For
rural work of the Church*
- 8 Tuesday G Mass of Epiphany v col 2) of the Saints 3) *ad lib*—*For the increase of the ministry*
- 9 St Cyril of Alexandria BCD Double W gl cr—*For the Oblates of Mount Calvary*
- 10 St Scholastica V Double W gl—*For the Liberian Mission*
- 11 Friday G Mass as on February 8—*For the improvement of racial relations*
- 12 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Ver-
tion)—*For shrines of Our Lady*
- 13 Septuagesima Semidouble V col 2) of the Saints 3) *ad lib*—*For the unemployed*
- 14 St. Valentine PM Simple R gl col 2) of the Saints 3) *ad lib* Tract instead of Alleluia in festal
votive Masses till Easter—*For Saint Andrew's School*
- 15 Tuesday G Mass of LXX col 2) of the Saints 3) *ad lib* Gradual without Tract in ferial Masses till
—*For the Holy Cross Press*

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Press Notes

Father Hughson's latest book SPIRITUAL GUIDANCE, A Study of the Godward Way, is off the press and copies may be had at \$3. each. We pay postage on Cash orders. A review of the book will appear in a forthcoming issue. Here, we would simply mention that this book should prove of signal value to the clergy in the work of directing souls. But we hasten to add that Fr. Hughson wrote for the laity as well, and all serious Christians should find the book helpful.

Many of our readers will remember the series of articles by Fr. Vinnedge, "I Believe—So What?", and will be glad to know that they will soon be available in book form.

Another new publication now in preparation is "Notes on the Liturgy of the Mass" by a parish priest. Appearing originally in a weekly parish paper, there was such a demand for them that The Press is undertaking publication as a small book.

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